

STORY OF AL TANBOORI'S SHOES BY KAMIL KILANI

بسم الله الرحمن الرحيم

قصص فكاھية

حذاء الطنبورى

كامل كيلانى

TEXT, ARABIC TO ENGLISH VOCABULARY AND
ENGLISH TRANSLATION FOR STUDENTS OF
ARABIC LANGUAGE AND LITERATURE

SALEEM A KHANANI, MD, MRCP

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SHREWSBURY MASSACHUSETTS

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FUNNY STORIES

AL TANBOORI'S SHOES

BY

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AND ENGLISH TRANSLATION

BY

DR. SALEEM A KHANANI, MD, M.R.C.P.

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PREFACE

This book is the third in a series of English translations of short stories compiled by Kamil Kilani(1897-1959), the Egyptian writer, written in classical Arabic. Many of these are available in the public domain and can be downloaded from file sharing internet sites such as www.archives.org, and www.4shared.com.

Some of the stories have been included in the syllabi of Arabic in schools and colleges. God willing I will present four of these with Arabic to English vocabulary and English translation. These will be made available in the public domain on the internet for the benefit of students of Arabic language and literature.

The four stories are:

1. نَعْمَان
 2. حذاء الطنبورى
 3. عمارة
 4. حى بن يقظان^{١٩}
-

N.B. The vocabulary provided for this story is quite extensive. The students may find it more useful to print out the vocabulary before reading the story.

حذاء الطنبورى

١ - بطل القصة

عاش « الطنبورى » بطل هذه القصة في مدينة « بغداد »
قبل أن تولد - أيها الصديق العزيز - بمئات السنين .
ولعلك تقول بعد قراءتها :

« إن بطلها لم يكن « الطنبورى » بل حذاءه » .
ولعل بعض إخوانك - ممن قرأ هذه القصة أو سمعها
- سيخالفني ويخالفك فيما ذهبنا إليه جميعاً - فيقول :
« إن « الطنبورى » لم يكن بفرد بطل هذه القصة ، كما
أن « حذاءه » لم يكن وحده بطلها كذلك ، فإن لها - على
الحقيقة - بطلين اثنين لا بطلاً واحداً » .

وما أقرب صاحبك إلى الصواب ، فإن « الطنبورى »
و « حذاءه » كليهما قد قاما بدورين في هذه القصة متقاربين ،
إن لم يكونا متماثلين . ولو اقتصرنا على أحدهما - دون
صاحبه - لكانت قصة فارغة تافهة .

٢ - خُلُودُ الْقِصَّةِ

وَلَكِنَّ الْقِصَّةَ - بَعْدَ أَنْ جَمَعْتُ بَيْنَ الْبَطْلَيْنِ ، أَغْنَى :
« الطُّنْبُورِيُّ » وَ « حِذَاءُهُ » - أَصْبَحَتْ غَايَةً فِي الْفِكَاهَةِ وَالْإِمْتِنَاعِ .
فَقَدْ اسْتَطَاعَ « الطُّنْبُورِيُّ » وَ « حِذَاءُهُ » مُجْتَمِعَيْنِ أَنْ يَخْلُقَا فِيهَا -
عَنْ غَيْرِ عَمْدٍ - جَوْاءَ بَدِيْعًا مِنَ السُّخْرِيَةِ الْبَارِعَةِ ، وَالْفِكَاهَةِ
الْمُسْتَمْلَحَةِ ، وَالْمُفَارَقَاتِ الْعَجِيْبَةِ ، الَّتِي ضَمِنَتْ بَقَاءَهَا مِثَالَ مِنَ
السِّنِّينَ ، وَسَتَضْمَنُ لَهَا الْبَقَاءَ مِثَالَ أُخْرَى . وَلَا عَجَبَ فِي ذَلِكَ ،
فَهِىَ تَبْهِيْجُ نَفْسٍ قَارِيْهَا وَسَامِعِيْهَا فِي كُلِّ زَمَانٍ وَمَكَانٍ . وَأَنَا وَاثِقٌ
مِنْ أَنَّهَا سَتُعْجِبُكَ فَتَزُوِيْهَا لِأَوْلَادِكَ - حِينَ تَكْبُرُ وَتَبْلُغُ مَبْلَغَ
الرِّجَالِ - كَمَا أَعْجَبْتَنِي فِي طُفُوْلَتِي وَظَلَّتْ مَوْضِعَ إِعْجَابِي إِلَى
الْيَوْمِ فَرَوَيْتُهَا لَكَ ، وَكَمَا أَعْجَبْتُ أَبِي فَرَوَاهَا لِي ، وَكَمَا أَعْجَبْتُ
جَدِّي - مِنْ قَبْلُ - فَرَوَاهَا لِأَبِي . وَهَكَذَا يُقْسَمُ لِكُلِّ عَجِيْبٍ
مُمْتَنِعٍ مِنَ الْقَصَصِ أَنْ يَدُومَ ، كَمَا يُقْسَمُ لِإِبْطَالِهِ أَنْ تَبْقَى
أَسْمَاؤُهُمْ عَلَى مَرِّ الْأَزْمَانِ ، وَأَنْ تَخْلُدَ حَسَنَاتُهُمْ وَسَيِّئَاتُهُمْ عَلَى الْإِسْوَاءِ .

٣ - الصَّاحِبَانِ

وَلَعَلَّكَ عَرَفْتَ مَاذَا أَغْنَى بِهِذَيْنِ الصَّاحِبَيْنِ ، فَلَيْسَا هُمَا
- كَمَا يُظُنُّ غَيْرُكَ - شَخْصَيْنِ مِنَ الْإِنَاسِ ، أَوْ صَدِيقَيْنِ
مِنَ الْحَيَوَانِ ، كَلَّا ، بَلْ هُمَا - كَمَا رَأَيْتَ - حِذَاءُ وَإِنْسَانٌ :
اصْطَحَبَا زَمَنًا طَوِيلًا ، فَأَصْبَحَ كِلَاهُمَا يُنْسَبُ إِلَى صَاحِبِهِ ،
وَلَا يُعْرَفُ إِلَّا بِهِ .

لَقَدْ اصْطَحَبَ هَذَانِ الْبَطْلَانِ - أَغْنَى : الطُّنْبُورِيُّ وَحِذَاءُ -
سَبْعَ سَنَوَاتٍ كَامِلَةً ، لَمْ يَفْتَرِقَا - فِي أَثْنَائِهَا - يَوْمًا وَاحِدًا ،
إِلَّا فِي سَاعَاتِ النَّوْمِ . فَلَمَّا بَلَغَ الْحِذَاءُ ، وَحَانَ وَقْتُ الْإِفْتِرَاقِ ،
لَمْ يَسْتَطِعِ الْحِذَاءُ صَبْرًا عَلَى تَرْكِ صَاحِبِهِ ، وَأَبَى إِلَّا أَنْ يَعُودَ
إِلَيْهِ مَرَّةً بَعْدَ أُخْرَى ، لِيَذْكُرَهُ بِقَدِيمِ خِدْمَتِهِ وَصُحْبَتِهِ ،
وَصَادِقِ وُدِّهِ وَعِشْرَتِهِ . وَكَأَنَّمَا أَرَادَ الْحِذَاءُ أَنْ يَجْزِيَ صَاحِبَهُ
- عَلَى غَدْرِهِ بِهِ - جَزَاءً صَارِمًا ، وَيُلْقِيَ عَلَيْهِ دَرَسًا نَافِعًا
لَا يُنْسَى عَلَى مَرِّ الْأَيَّامِ .

٤ - حِرْصُ الْبَخِيلِ

كَانَ «الطُّنْبُورِيُّ» يُحِبُّ الْمَالَ حُبًّا عَظِيمًا ، وَلَا يُنْفِقُ مِنْهُ شَيْئًا إِلَّا إِذَا اضْطُرَّ إِلَى ذَلِكَ أَشَدَّ اضْطِرَارٍ ، حَتَّى ذَاعَ صَيْتُهُ فِي الْبُخْلِ ، وَعَرَفَ أَمْرُهُ كُلُّ مَنْ فِي «بَغْدَادَ» .

وَكَانَ «الطُّنْبُورِيُّ» يَدَّخِرُ الْمَالَ جَاهِدًا فِي سَبِيلِ جَمْعِهِ ، دُونَ أَنْ يَخْطُرَ بِإِلَهِ أَنْ يَتَصَدَّقَ - مَرَّةً وَاحِدَةً - عَلَى فَقِيرٍ أَوْ مَسْكِينٍ . وَكَانَ كُلَّمَا ازْدَادَ غِنَاهُ ازْدَادَ بُخْلُهُ . وَلَا أَدَلَّ عَلَى حِرْصِهِ مِنْ أَنَّهُ كَانَ يُرَقِّعُ حِذَاءَهُ كُلَّمَا تَشَقَّقَ جِلْدُهُ ، دُونَ أَنْ يُفَكِّرَ فِي شِرَاءِ حِذَاءٍ آخَرَ .

وَمَا زَالَ يَدْفَعُهُ الْحِرْصُ وَالْبُخْلُ إِلَى تَرْقِيعِ حِذَائِهِ ، حَتَّى أَصْبَحَ الْحِذَاءُ - بَعْدَ سَنَاتٍ سَبْعٍ - وَكَأَنَّهُ أَخَذِيَّةٌ كَثِيرَةٌ ، لَا حِذَاءَ وَاحِدٍ ، لِيُطَوِّلَ مَا أَثْقَلَهُ بِهِ صَاحِبُهُ مِنَ التَّرْقِيعِ : رُقْعَةً بَعْدَ أُخْرَى ، كَمَا أَصْبَحَ - لِقَرَابَةِ مَنْظَرِهِ - مَضْرِبَ الْأَمْثَالِ ، فِي الْحَلِّ وَالْتِّحَالِ .

٥ - التَّاجِرُ الْحَلَبِيُّ

وَذَا صَبَاحٍ ، ذَهَبَ «الطُّنْبُورِيُّ» إِلَى سُوقِ الزُّجَاجِ ،
فَاشْتَرَى طَائِفَةً كَبِيرَةً مِنَ الزُّجَاجِ الْمَذَهَّبِ ، جَاءَ بِهَا تَاجِرٌ
مِنْ مَدِينَةِ «حَلَبٍ» .

وَأَذْرَكَ «الطُّنْبُورِيُّ» بِذِكَائِهِ حَاجَةَ التَّاجِرِ الْغَرِيبِ إِلَى
الْمَالِ ، وَانْتَقَرَهُ إِلَى بَيْعِهَا .
فَانْتَهَزَ تِلْكَ الْفُرْصَةَ ، فَاشْتَرَاهَا

مِنْهُ بِأَنْخَسِ الْأَثْمَانِ ، بَعْدَ أَنْ سَاوَمَهُ فَأَطَالَ مُسَاوَمَتَهُ .
وَالْمُسَاوَمَةُ هِيَ : أَنْ يَغْرِضَ الْبَائِعُ كَثْمًا لِمَا يُرِيدُ بَيْعَهُ ،
فَيَدْفَعُ لَهُ الْمُشْتَرِي أَقْلًا مِنْهُ ، وَهَكَذَا إِلَى أَنْ يَتَّفِقَا عَلَى
تَمَنِ مُتَوَسِّطٍ بَيْنَ مَا يَطْلُبُهُ الْبَائِعُ وَيَدْفَعُهُ الْمُشْتَرِي .

٦ - حِيلَةُ « الطُّنْبُورِيِّ »

وَقَدْ أَفْلَحَ « الطُّنْبُورِيُّ » فِي إِقْنَاعِ التَّاجِرِ الْمُخْتَارِ أَنْ يَبْضَاعَتَهُ
كَاسِدَةً السُّوقِ ، لِأَنَّ الرَّاعِيَيْنِ فِي شِرَائِهَا قَلِيلُونَ . وَتَمَّ لِلطُّنْبُورِيِّ
مَا أَرَادَ ، فَلَمْ يَدْفَعْ لِلْبَائِعِ أَكْثَرَ مِنْ سِتِّينَ دِينَارًا ، وَهُوَ
وَاثِقٌ مِنْ أَنَّهُ سَيَبِيعُهَا بِأَضْعَافٍ تَمْنِيهَا ، بَعْدَ أَيَّامٍ قَلِيلَةٍ .

٧ - مَاءُ الْوَرْدِ

ثُمَّ ذَهَبَ إِلَى سُوقِ الْعَطَّارِينَ ، فَاشْتَرَى قَدْرًا كَثِيرًا مِنْ مَاءِ
الْوَرْدِ مِنْ تاجرٍ غَرِيبٍ ، بَعْدَ أَنْ أَوْهَمَهُ بِكَسَادِ سُوقِهِ ، كَمَا
أَوْهَمَ التَّاجِرَ الْأَوَّلَ . وَمَا زَالَ بِهِ حَتَّى أَقْنَعَهُ بِبَيْعِهِ بِأَنْخَسِ
الْأَثْمَانِ ، وَغَبَنَهُ كَمَا غَبَنَ بَائِعَ الزُّجَاجِ - مِنْ قَبْلُ - غَبْنًا

فَاجْتَنَّا . وَهَكَذَا تَمَّ لِلطُّنْبُورِيِّ مَا أَرَادَ ، لِفَقْرِ التَّاجِرِ ، وَشِدَّةِ
حَاجَتِهِ إِلَى الْمَالِ ، وَاضْطِرَّارِهِ إِلَى الْإِسْرَافِ فِي السَّفَرِ . فَلَمْ يُعْطِهِ
- فِي ذَلِكَ الْقَدْرِ الْكَبِيرِ مِنْ مَاءِ الْوَرْدِ - أَكْثَرَ مِنْ سِتِّينَ
دِينَارًا ، وَهُوَ وَاقِعٌ مِنْ أَنَّهُ سَيَبِيعُهُ بَعْدَ أَيَّامٍ بِأَضْعَافِ ثَمَنِهِ ،
فَيَكْسِبُ بِذَلِكَ الْمِثْلَ أَمْثَالًا كَثِيرَةً .

ثُمَّ عَادَ « الطُّنْبُورِيُّ » بِالصُّفْقَتَيْنِ إِلَى بَيْتِهِ ، وَمَلَأَ الزُّجَاجَ
الْمَذْهَبَ بِمَاءِ الْوَرْدِ الْمَعْطَرِ ، ثُمَّ وَضَعَهُ عَلَى رَفٍّ عَالٍ مِنْ
رُفُوفِ مَخْرَنِهِ ، وَهُوَ فَرَحَانُ أَشَدَّ الْفَرَحِ بِمَا وَفَّقَ إِلَيْهِ فِي
يَوْمِهِ مِنْ تِجَارَةٍ رَابِحَةٍ .

٨ - فِي الْحَمَامِ

ثُمَّ خَطَرَ لَهُ أَنْ يَسْبَحَهُمْ ، فَذَهَبَ إِلَى حَمَامٍ « بَغْدَادَ » حَيْثُ لَقِيَهُ أَحَدُ أَصْحَابِهِ ، فَقَالَ لَهُ : « لَقَدْ يَسَّرَ اللَّهُ لَكَ وَأَغْنَاكَ . وَلَيْسَ يَلِيقُ بِمِثْلِكَ أَنْ يَحْتَفِظَ بِمِثْلِ هَذَا الْجِذَاءِ الْمُرْقَعِ الْبَالِي . فَمَاذَا عَلَيْكَ إِذَا غَيَّرْتَهُ ؟ وَلَنْ يُكَلِّفَكَ ذَلِكَ إِلَّا مَبْلَغًا قَلِيلًا مِنَ الْمَالِ . وَأَنْتَ - بِحَمْدِ اللَّهِ - تَكْسِبُ أَضْعَافَ ثَمَنِهِ كُلِّ يَوْمٍ . » فَقَالَ « الطُّنْبُورِيُّ » لِصَاحِبِهِ :

« صَدَقْتَ يَا أَخِي ، وَسَأَعْمَلُ بِنَصِيحَتِكَ غَدًا ، إِنْ شَاءَ اللَّهُ » .

٩ - الْجِذَاءُ الْجَدِيدُ

ثُمَّ دَخَلَ « الطُّنْبُورِيُّ » الْحَمَامَ ، وَبَقِيَ فِيهِ زَمَنًا طَوِيلًا . وَلَمَّا خَرَجَ مِنَ الْحَمَامِ إِلَى حُجْرَةِ الْمَلَابِسِ ، ارْتَدَى ثِيَابُهُ . وَحَانَتْ مِنْهُ الثِّفَاتُ فَرَأَى جِذَاءً جَدِيدًا إِلَى جَانِبِ جِذَائِهِ الْقَدِيمِ . فَقَالَ فِي نَفْسِهِ :

« مَا أَكْرَمَ هَذَا الرَّجُلَ وَأَوْفَاهُ ! فَقَدْ آتَى لَهُ فَضْلُهُ

وَمُرُوءَتُهُ إِلَّا أَنْ يُهْدَى إِلَى
حِذَاءِ جَدِيدًا لِيُرِيحَنِي مِنْ هَذَا
الْحِذَاءِ الْقَدِيمِ الْبَالِي ! شُكْرًا
لَهُ ، مَا أَكْرَمَهُ ، وَمَا أَحْسَنَ
هَدِيَّتَهُ ، وَمَا أَسْرَعَ بِرَّهُ !
هَكَذَا فَلْيَكُنِ الْوَفَاءُ وَالْمُرُوءَةُ ،
فَإِنَّ خَيْرَ الْبِرِّ عَاجِلُهُ . ثُمَّ
أَسْرَعَ « الطَّنْبُورِيُّ » فَلَبَسَ الْحِذَاءَ
الْجَدِيدَ فِي الْحَالِ ، وَهُوَ فَرَحَانُ

بِهِ أَشَدُّ الْفَرَجِ . وَمَضَى إِلَى بَيْتِهِ يَحْمَدُ الْحَظَّ السَّعِيدَ الَّذِي
أَتَاهُ لَهُ هَدِيَّةٌ بِلا ثَمَنِ .

١٠ - فَاتِحَةُ الشَّاءِ

لَمْ يَكُنِ «الطُّنْبُورِيُّ» لَيَعْلَمُ أَنَّ ذَلِكَ الْيَوْمَ هُوَ فَاتِحَةُ شَءٍ
طَوِيلٍ ، وَبَدَأَ هُمُومَ قَادِمَةٍ مُتَابِعَةٍ . وَكَأَنَّمَا شَاءَ الْقَدَرُ أَنْ يَنْتَقِمَ
مِنْ «الطُّنْبُورِيِّ» ، لِبُخْلِهِ وَتَقْتِيرِهِ ، وَاخْتِقَارِهِ لِجِذَائِهِ الْقَدِيمِ ،
لِأَنَّهُ تَرَكَهُ فِي الْحَمَامِ ، دُونَ أَنْ يُودِّعَهُ بِكَلِمَةٍ شُكْرٍ عَلَى
مَا أَسْلَفَهُ إِلَيْهِ مِنْ خِدْمَةٍ خِلَالَ سَنَوَاتٍ سَبْعٍ مُتَلَحِّقَةٍ .

١١ - حِذَاءُ الْقَاضِي

وَكَانَ الْحِذَاءُ الْجَدِيدُ - لِسُوءِ حَظِّ «الطُّنْبُورِيِّ» - حِذَاءُ قَاضِي
«بَغْدَادَ» . وَقَدْ ذَهَبَ الْقَاضِي فِي ذَلِكَ الْيَوْمِ إِلَى الْحَمَامِ ، فَلَمَّا
خَرَجَ بَحَثَ عَنْ حِذَائِهِ فَلَمْ يَجِدْهُ . فَغَضِبَ لِذَلِكَ غَضَبًا شَدِيدًا .
ثُمَّ أَمَرَ صَاحِبَ الْحَمَامِ أَنْ يَبْحَثَ فِي سَائِرِ الْأَحْذِيَةِ ، لَعَلَّهُ يَظْفَرُ
بِحِذَاءٍ لَا صَاحِبَ لَهُ ، فَيَتَعَرَّفَ بِهِ عَلَى سَارِقِ حِذَائِهِ . وَقَدْ قَتَّشَ

الْحَمَامِيُّ وَأَعْوَانُهُ كُلُّ مَكَانٍ فِي الْحَمَامِ ، فَلَمْ يَجِدُوا حِذَاءَ
بِلاَ صَاحِبٍ غَيْرِ حِذَاءِ « الطُّنْبُورِيِّ » . فَعَرَفُوهُ فِي الْحَالِ ، لِأَنَّهُ
أَصْبَحَ - كَمَا قُلْتُ لَكَ - مَضْرِبَ الْأَمْثَالِ .
١٢ - ثُبُوتُ التُّهْمَةِ

فَغَضِبَ الْقَاضِي ، وَأَمَرَ أَعْوَانَهُ بِكَبْسِ دَارِ « الطُّنْبُورِيِّ » ،
فَأَسْرَعُوا إِلَيْهَا فَكَبَسُوهَا ، (أَعْنِي : هَجَمُوا عَلَيْهَا فَجَاءَهُ بَعْدَ أَنْ
اِخْتَلَطُوا) ، فَوَجَدُوا حِذَاءَ الْقَاضِي . فَأَخْضَرُوا الْحِذَاءَ وَسَارِقَهُ ، وَلَهُمْ
الْعُذْرُ فِي ظَنِّهِمْ أَنَّ « الطُّنْبُورِيَّ » قَدْ سَرَقَ حِذَاءَ الْقَاضِي مِنْ
الْحَمَامِ ، فَلَمْ يَكُنْ يَدُورُ بِخَاطِرِهِمْ شَيْءٌ غَيْرُ ذَلِكَ . وَلَقَدْ
حَاوَلَ « الطُّنْبُورِيُّ » حِينَ مَثَلَ بَيْنَ يَدَيِ الْقَاضِي أَنْ يُبَرِّئَ
نَفْسَهُ مِنْ سَرِقَةِ الْحِذَاءِ ، فَلَمْ يُصَدِّقْهُ الْقَاضِي ، لِثُبُوتِ التُّهْمَةِ
عَلَيْهِ وَلُصُوقِهَا بِهِ . عَلَى أَنَّ الْقَاضِي لَمْ يَشَأْ أَنْ يَهْشَوْا عَلَيْهِ
فِي حُكْمِهِ ، فَكَتَفَى بِجَلْدِهِ وَحَبْسِهِ وَتَغْرِيمِهِ مَبْلَغًا كَبِيرًا
مِنَ الْمَالِ جَزَاءَ لَهُ عَلَى جَرِيمَتِهِ الشَّنْعَاءِ .

١٣ - فِي نَهْرٍ « دِجْلَةَ »

وَلَمَّا انْقَضَتْ مُدَّةُ الْحَبْسِ خَرَجَ « الطَّنْبُورِيُّ » مِنَ السَّجْنِ ،
وَقَدْ امْتَلَأَتْ نَفْسُهُ غَضَبًا عَلَى حِذَائِهِ الْمَشْتُومِ ، الَّذِي جَلَبَ
عَلَيْهِ الْأَذِيَّةَ وَالشَّعَاءَ ، وَسَبَّبَ لَهُ الْمِحْنَةَ وَالْبَلَاءَ ، وَجَرَّ عَلَيْهِ
التَّوْبِيخَ وَالنَّعْذِيرَ ، وَالْحَقَّ بِهِ الْإِهَانَةَ وَالْتَحْقِيرَ .

فَكَانَ أَوَّلَ مَا صَنَعَ أَنْ أَلْقَى بِحِذَائِهِ الْقَدِيمِ فِي نَهْرٍ
« دِجْلَةَ » ، لِيَتَخَلَّصَ مِنْهُ إِلَى الْأَبَدِ . وَلَمْ يَكُنْ يَرَى الْحِذَاءَ
يَغُوصُ فِي قَاعِ النَّهْرِ ، حَتَّى سَكَنَ غَضَبُهُ وَهَدَأَتْ ثَائِرَتُهُ
بَعْدَ أَنْ أَيقَنَ بِانْتِهَاءِ قَصَّتِهِ ، وَخُلَاصِهِ مِنْ صُحَّتِهِ .

١٤ - فِي شَبَكَةِ صَيَّادٍ

وَفِي الْيَوْمِ التَّالِيِ جَاءَ بَعْضُ الصَّيَّادِينَ لِيَصْطَادَ السَّمَكَ - عَلَى
عَادَتِهِ - فِي نَهْرِ « دِجْلَةَ » . وَلَمْ يَكُنْ يَجْذِبُ شَبَكَتَهُ حَتَّى
رَأَى فِيهَا حِذَاءَ « الطَّنْبُورِيِّ » . فَعَرَفَهُ الصَّيَّادُ فِي الْحَالِ ،
لِأَنَّهُ كَانَ - كَمَا قُلْتُ لَكَ - مَضْرِبَ الْأَمْثَالِ .

ثُمَّ قَالَ الصَّيَّادُ فِي نَفْسِهِ : « لَا بُدَّ أَنْ هَذَا الْحِذَاءُ قَدْ وَقَعَ مِنْ
« الطَّنْبُورِيِّ » فِي نَهْرِ « دِجْلَةَ » ، وَلَمْ يَسْتَطِعْ أَنْ يَغُوصَ فِي قَرَارِ
النَّهْرِ لِإِحْضَارِهِ . وَسَارِدُهُ إِلَيْهِ ، لِأَدْخِلَ السُّرُورَ عَلَيْهِ .

١٥ - النَّافِذَةُ الْمَفْتُوحَةُ

ثُمَّ حَمَلَ الصَّيَّادُ الْحِذَاءَ حَتَّى وَصَلَ إِلَى بَيْتِ « الطَّنْبُورِيِّ » ،
وَنَلَدَاهُ فَلَمْ يُجِبْهُ ، وَبَحَثَ عَنْهُ - فِي أَسْوَاقِ « بَغْدَادَ » -

فَلَمْ يَجِدْهُ . فَعَادَ إِلَى بَيْتِ « الطُّنْبُورِيِّ » ثَانِيَةً ، وَدَقَّ الْبَابَ دَقًّا
عَنِيفًا لَعَلَّهُ يَسْتَنِقِظُ إِذَا كَانَ نَائِمًا . فَلَمَّا نَظَرَ مِنْ لِقَائِهِ عَزَمَ
عَلَى أَنْ يَعُودَ إِلَيْهِ فِي صَبَاحِ الْيَوْمِ التَّالِي . وَلَمْ يَكُنْ يَحْسِبُ
بِالرُّجُوعِ مِنْ حَيْثُ أَتَى حَتَّى حَانَتْ مِنْهُ الْتِفَافَةُ ، فَرَأَى نَافِذَةً
صَغِيرَةً مَفْتُوحَةً فِي بَيْتِ « الطُّنْبُورِيِّ » . فَخَطَرَ لِلصَّيَّادِ أَنْ يَقْذِفَ
بِالْحِذَاءِ مِنْهَا ، حَتَّى إِذَا عَادَ « الطُّنْبُورِيُّ » وَجَدَهُ فِي بَيْتِهِ دُونَ
عَنَاءٍ . وَلَمْ يَكُنِ الصَّيَّادُ يَقْذِفُ بِالْحِذَاءِ مِنْ نَافِذَةِ الدَّارِ ، حَتَّى سَقَطَ
الْحِذَاءُ بِثِقَلِهِ عَلَى الرَّفِّ الَّذِي وَضَعَ « الطُّنْبُورِيُّ » فَوْقَهُ الزُّجَاجَ
الْمُذَهَّبَ ، فَحَطَّمَهُ وَسَالَ مَا يَحْوِيهِ مِنْ مَاءِ الْوَرْدِ الْمُعْطَرِّ الشَّمِينِ .
وَبَدَدَتْ فِي الْحَالِ ، تِلْكَ الثَّرْوَةُ الَّتِي كَانَ « الطُّنْبُورِيُّ » يَقْعِدُ
عَلَيْهَا كَثِيرًا مِنَ الْأَمَالِ .

١٦ - بَيْنَ الصَّاحِبَيْنِ

وَلَمَّا عَادَ « الطُّنْبُورِيُّ » إِلَى بَيْتِهِ ، وَرَأَى مَا حَلَّ بِثَرْوَتِهِ مِنْ
الضَّيَاعِ ، صَعَبَ عَلَيْهِ الْأَمْرُ ، وَتَمَلَّكَهُ الْحُزْنُ ، فَبَكَى وَصَرَخَ
وَلَطَمَ وَجْهَهُ مِنْ شِدَّةِ الْأَلَمِ . وَظَلَّ يُعَاتِبُ حِذَاءَهُ وَيُوبِّخُهُ ،
كَأَنَّمَا خُيِّلَ إِلَيْهِ أَنَّهُ يَعْقِلُ مَا يَسْمَعُ . وَقَالَ لَهُ فِيمَا قَالَ :
« شَدَّ مَا أَشْقَانِي سُوءُ حَظِّي بِكَ أَيُّهَا الْحِذَاءُ الْمَلْعُونُ ، فَإِنَّكَ
تَأْتِي أَنْ تُقَارِقَنِي . وَكَأَنَّمَا كُتِبَ عَلَيَّ أَنْ أَصَاحِبَكَ مَدَى
الْحَيَاةِ ! فَمَا أَتَعَسَى وَأَشْقَانِي بِصُحْبَتِكَ الَّتِي كَبَدْتَنِي مِنْ
الْفَرَامِاتِ مَا لَا سَبِيلَ إِلَى اخْتِمَالِهِ . أَمَا وَاللَّهِ لَا أَتَّخِذَنَّ لَكَ فِي
جَوْفِ الْأَرْضِ قَبْرًا أَذْفِنُكَ فِيهِ ، فَلَا تَرَى وَجْهَ الشَّمْسِ بَعْدَ
ذَلِكَ أَبَدًا » .

١٧ - فَرَعُ الْجِيرَانِ

ثُمَّ قَامَ « الطُّنْبُورِيُّ » مِنْ فَوْرِهِ - وَصَدْرُهُ يَكَادُ يَنْشَقُّ
مِنَ الْمَيْطِ - وَشَرَعَ يَخْفِرُ لِحِذَاءِهِ حُفْرَةً عَمِيقَةً يَدْفِنُهُ فِيهَا ،

لِيَتَخَلَّصَ مِنْ صُحْبَتِهِ ، وَبَسْتَرِيحَ مِمَّا يَجْلِبُهُ عَلَيْهِ مِنْ تَعَاسٍ
وَشَقَاءٍ . وَسَمِعَ الْجِرَانُ صَوْتَ الْفَأْسِ فِي سُكُونِ اللَّيْلِ ،
فَاسْتَوَلَى عَلَيْهِمُ الْخَوْفُ . وَخُيِّلَ إِلَيْهِمْ أَنَّ لِحَاً يُحَاوِلُ أَنْ
يَنْقُبَ الْحَائِطَ عَلَيْهِمْ ، فَأَسْرَعُوا إِلَى الْمَسِّ يَسْتَنْجِدُونَ بِهِمْ
تَسَالُفِي - أَيُّهَا الصَّدِيقُ الْغَزِيرُ - مَنْ هُمُ الْمَسُّ ؟ فَاعْلَمْ
- عَلِمْتَ الْخَيْرَ - أَنَّ الْمَسَّ هُمُ الْخُفَرَاءُ الَّذِينَ يَطُوفُونَ بِاللَّيْلِ
لِيَخْرُسُوا النَّاسَ ، وَكُلُّ عَاسٍ مِنْهُمْ يَخْرُسُ مِنْطَقَتَهُ لَيْلًا ،
فَإِذَا جَدَّ حَدِثٌ أَسْرَعَ بِاسْتِدْعَاءِ زُمَلَأَتِهِ لِنَجْدَتِهِ .

١٨ - بَيْنَ يَدَيِ الْوَالِي

وَقَدْ اقْتَحَمَ الْمَسُّ دَارَ « الطُّنْبُورِيِّ » وَسَاقُوهُ إِلَى الْوَالِي .
فَحَاوَلَ « الطُّنْبُورِيُّ » أَنْ يُقْنِعَهُ بِبِرَائَتِهِ ، فَلَمْ يَسْتَطِعْ إِلَى ذَلِكَ
سَبِيلًا . فَقَدْ أَيقَنَ الْوَالِي أَنَّ « الطُّنْبُورِيَّ » كَانَ يُرِيدُ بِجِيرَانِهِ شَرًّا ،
وَلَوْلَا ذَلِكَ لَمَا هَمَّ بِنَقْبِ حَائِطِهِمْ لَيْلًا وَهُمْ نِيَامٌ . وَقَدْ عَاقَبَهُ
الْوَالِي عَلَى جَرَمَتِهِ بِحَبْسِهِ وَتَفْرِيمِهِ مَبْلَغًا كَبِيرًا مِنَ الْمَالِ .

١٩ - فُنْدُقُ « بَغْدَادَ »

وَلَمَّا خَرَجَ « الطُّنْبُورِيُّ » مِنَ الْحَبْسِ بَلَغَ بِهِ الْفَيْضُ كُلَّ مَبْلَغٍ . فَأَسْرَعَ إِلَى الْحِذَاءِ ، وَقَدْ اعْتَزَمَ أَنْ يَتَخَلَّصَ مِنْهُ إِلَى الْأَبَدِ . وَلَمْ يَنْتَظِرْ إِلَى صَبَاحِ الْيَوْمِ التَّالِي ، بَلْ تَسَلَّلَ فِي ظِلَامِ اللَّيْلِ إِلَى فُنْدُقِ « بَغْدَادَ » ، وَرَمَى الْحِذَاءَ فِي قَصَبَةِ الْمِرْحَاضِ ، وَهُوَ وَائِقٌ - فِي هَذِهِ الْمَرَّةِ - أَنَّ عَهْدَ الصُّحْبَةِ بَيْنَهُمَا قَدْ انْقَضَى ، وَأَنَّهُ لَنْ يَعُودَ إِلَى رُؤْيَيْهِ بَعْدَ ذَلِكَ أَبَدًا .

وَبَعْدَ زَمَنِ قَلِيلٍ سَدَّ الْحِذَاءُ قَصَبَةَ الْمِرْحَاضِ ، فَلَمْ يُطِقِ النَّاسُ صَبْرًا عَلَى ذَلِكَ . وَطَالَ بَخْنُومُ عَنْ مَقْدَرِ هَذِهِ النُّكْثَةِ ، حَتَّى عَاثَرُوا عَلَى حِذَاءِ « الطُّنْبُورِيِّ » . فَعَرَفُوهُ فِي الْحَالِ ، لِأَنَّهُ كَانَ - كَمَا حَدَّثْتِكَ - مَضْرِبَ الْأَمْثَالِ .

٢٠ - حُكْمُ الْقَاضِي

وَلَمَّا رُفِئَتْ قِصَّتُهُ إِلَى الْقَاضِي غَرَّمَهُ مَبْلَغًا كَبِيرًا مِنَ الْمَالِ لِإِصْلَاحِ مَا أَفْسَدَهُ حِذَاؤُهُ ، وَمَبْلَغًا ثَانِيًا يَدْفَعُهُ لِصَاحِبِ الْفُنْدُقِ

تَعْوِضًا لَهُ عَمَّا لَحِقَهُ مِنَ الضَّرَرِ ، وَمَبْلَغًا نَالِيًا يُؤَدِّيهِ لِلْحُكُومَةِ
عِقَابًا لَهُ وَتَأْدِيبًا عَلَى مَا فَعَلَ .

٢١ - عَلَى سَطْحِ الدَّارِ

فَأَيَّقَنَ « الطُّنْبُورِيُّ » أَنَّ حِذَاءَهُ لَنْ يُفَارِقَهُ طُولَ حَيَاتِهِ . فَاسْتَسْلَمَ
لِمُصَيَّبَتِهِ ، وَرَضِيَ بِقِسْمَتِهِ ، وَتَرَكَ الْجُهْدَ وَالتَّفَكِيرَ ، وَكَفَّ عَنِ
التَّنْقِيبِ وَالتَّذْيِيرِ ، بَعْدَ أَنْ عَجَزَتْ حِيلَتُهُ ، وَأَخْفَقَتْ وَسِيلَتُهُ .
وَتَمَّةً غَلَلِ « الطُّنْبُورِيُّ » حِذَاءَهُ ، وَوَضَعَهُ عَلَى سَطْحِ مَنْزِلِهِ ،
وَخَيَّلَ إِلَيْهِ أَنَّهُ قَدْ أَصْبَحَ بِأَمْنٍ مِنْ شَرِّهِ بَعْدَ ذَلِكَ الْيَوْمِ .

٢٢ - خَاطَفُ الْحِذَاءِ

وَلَكِنْ خَابَ ظَنُّهُ . فَلَمْ يَكُنْ يَنْقَضِي يَوْمٌ وَاحِدٌ حَتَّى
رَأَاهُ كَلْبٌ ، فَحَمَلَهُ فِي فَمِهِ . وَلَسْتُ أَذْرِي كَمَا لَا يَذْرِي
أَحَدٌ : مَاذَا دَارَ بِضَاطِرِّ الْكَلْبِ ، لِأَنَّ الْكَلْبَ لَمْ يُخْبِرْ أَحَدًا
بِسِرِّهِ إِلَى الْيَوْمِ ، وَلَمْ يُحَدِّثْ كَانِنًا كَانٌ - لَا مِنْ الْإِنْسِ
وَلَا مِنْ الْجَانِّ - بِالسَّبَبِ الَّذِي دَفَعَهُ إِلَى خَطْفِ الْحِذَاءِ .

فَهَلْ تَرَاهُ أَرَادَ أَنْ يَلْهَوْ بِخَطْفِهِ
وَيَعْبَثَ بِذَلِكَ ، كَمَا يَفْعَلُ
بَعْضُ الْخُبَاءِ مِنَ الْأَطْفَالِ ؟ أَمْ
تَرَاهُ كَانَ شَدِيدَ الْجُوعِ ، فَخَيَّلَ
إِلَيْهِ جُوعَهُ أَنَّهُ قَدْ ظَفِرَ بِشَيْءٍ

يُؤْكَلُ ؟ لَسْتُ أَذْرِى وَمَا أَظُنُّ أَحَدًا يَذْرِى ، فَمَا يَعْلَمُ
نَيْتَهُ إِنْسَانٌ !

٢٣ - الْكَلْبُ وَالْحِذَاءُ

وَكُلُّ مَا عَرَفَهُ رُؤَاةُ الْقِصَّةِ هُوَ أَنَّ الْكَلْبَ قَفَزَ - وَالْحِذَاءُ فِي
قَبْلِهِ - إِلَى سَطْحِ النِّبْتِ التَّالِي ، فَهَوَى حِذَاءَهُ « الطَّنْبُورِي » عَلَى
رَجُلٍ كَانَ يَنْشَى فِي طَرِيقِهِ آمِنًا ، فَأَصَابَهُ بِجُرْحٍ يَبْلِغُ . فَسَقَطَ
الرَّجُلُ عَلَى الْأَرْضِ خَائِرَ الْقُوَى ، وَالْدَّمُ بَسِيلٌ مِنْ رَأْسِهِ غَزِيرًا .
وَاجْتَمَعَ النَّاسُ حَوْلَهُ ، وَمَا كَادُوا يُبْصِرُونَ الْحِذَاءَ حَتَّى عِلِمُوا
مَصْدَرَ الْبَلَاءِ ، وَعَرَفُوا - مِنَ الْحِذَاءِ - صَاحِبَهُ فِي الْحَالِ ، لِأَنَّهُ
كَانَ - كَمَا قُلْتُ لَكَ - مَضْرِبَ الْأَمْثَالِ .

وَرُفِعَ الْأَمْرُ إِلَى الْقَاضِي ، فَأَمَرَ بِتَغْرِيمِهِ مَبْلَغًا كَبِيرًا
مِنْ أَمْوَالِ لِعَلَّاجِ الْجَرِيحِ ، وَمَبْلَغًا آخَرَ لِتَعْوِضِهِ عَمَّا لَحِقَهُ
مِنْ الْأَذْيَةِ وَالشَّرِّ ، وَمَبْلَغًا ثَالِثًا عِقَابًا لَهُ عَلَى مَا جَرَّهُ إِهْمَالُهُ
مِنْ التَّعَطُّلِ وَالضُّرِّ .

٢٤ - شَكَوَى « الطُّنْبُورِيُّ »

وَرَأَى « الطُّنْبُورِيُّ » أَنَّ كُلَّ مَا ادَّخَرَهُ فِي حَيَاتِهِ مِنَ الْمَالِ
قَدْ نَفِدَ ، وَأَنَّهُ أَصْبَحَ فَقِيرًا بَعْدَ الْغِنَى . فَرَفَعَ أَمْرَهُ إِلَى الْقَاضِي
شَاكِيًا مَا لَقِيَ مِنْ صُوفِ الْأَذَى وَالشَّقَاءِ ، وَفُنُونِ الْجَهْدِ وَالْبَلَاءِ ،
مِنْ ذَلِكَ الْحِذَاءِ .

٢٥ - مَصْدَرُ الْبَلَاءِ

وَلَمْ يَكِدِ الْقَاضِي يَسْتَمِعْ إِلَى قِصَّتِهِ حَتَّى اسْتَفْرَقَ فِي الضَّحِكِ ،
وَدَهَشَ مِمَّا قَصَّهُ « الطُّنْبُورِيُّ » . ثُمَّ سَأَلَهُ عَمَّا يُرِيدُ ، فَقَالَ :
« أُرِيدُ أَنْ أُشْهِدَكَ عَلَى أَنَّ الصُّحْبَةَ بَيْنِي وَبَيْنَ هَذَا الْحِذَاءِ قَدْ
انْتَهَتْ ، وَلَا سَبِيلَ إِلَى عَوْدَتِهَا ، كَمَا أُشْهِدُكَ عَلَى بَرَاءَتِي مِنْهُ
طُولَ الْحَيَاةِ . فَأَعْفِنِي بِاللَّهِ مِنْ صُحْبَتِهِ ، وَلَا تُؤَاخِذْنِي بِمَا يَقَعُ
مِنْ حَوَادِثِهِ وَمَصَائِبِهِ . فَبِاللَّهِ عَلَيْكَ إِلَّا مَا أَغْلَنْتَ - بَيْنَ النَّاسِ
جَمِيعًا - أَنَّنِي بَرِئْتُ مِنْ هَذِهِ النُّعْلِ ، وَأَنَّنِي لَا أَعْرِفُهَا
وَلَا تَعْرِفُنِي ، وَلَا صِلَةَ بَيْنِي وَبَيْنَهَا مُنْذُ الْيَوْمِ » .

مُتَمِّمٌ التَّفَتِ « الطُّنْبُورِيُّ »
إِلَى حِذَائِهِ ، وَقَالَ :

« يَا مَصْدَرُ الْأَخْزَانِ وَالْبَلَاءِ
وَجَالِبِ الْمِحْنَةِ وَالشُّقَاءِ
وَسَالِبِ الرَّاحَةِ وَالْهَنَاءِ
وَمُنْدِلِ الْبُؤْسَاءِ بِالنِّعْمَاءِ
فُجِّتَ - فِي النَّعَالِ - مِنْ حِذَاءِ . »

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فَأَشْفَقَ عَلَيْهِ الْقَاضِي ، وَرَأَى
لِحَالِهِ ، وَأَقْرَهُ عَلَى مَا طَلَبَ .
وَسَجَّلَ إِقْرَارَهُ وَأَذَاعَهُ عَلَى
الْأَهْلِينَ ، فِي مَدِينَةِ « بَغْدَادِ »
وَمَا جَاوَرَهَا مِنْ الْبُلْدَانِ .

٢٦ - فِي دَارِ الْخِلَافَةِ

وَقَدْ دَاعَتْ قِصَّةُ « الطُّنْبُورِيِّ » وَحِذَائِهِ فِي كُلِّ مَكَانٍ ، وَمَا زَالَتْ تُتَنَاقَلُ وَتُرَوَّى حَتَّى بَلَغَتْ دَارَ الْخِلَافَةِ . ثُمَّ لَمْ تَزَلِ الْحَاشِيَةُ تُتَنَاقَلُهَا وَاحِدًا بَعْدَ الْآخَرِ ، حَتَّى ارْتَقَتْ إِلَى سَمْعِ الْخَلِيفَةِ نَفْسِهِ ، فَكَانَتْ مَثَارَ إِعْجَابِهِ وَدَهْشَتِهِ ، وَمَصْدَرِ سُرُورِهِ وَبَهْجَتِهِ . وَكَانَ الْخَلِيفَةُ فِي تِلْكَ اللَّيْلَةِ - لِحُسْنِ حَظِّ « الطُّنْبُورِيِّ » - ضَيْقَ الصَّدْرِ شَدِيدَ الْأَمَةِ وَالْمَلَلِ . فَلَمَّا سَمِعَ قِصَّةَ « الطُّنْبُورِيِّ » وَحِذَائِهِ سُرِّي عَنْهُ ، فَضَحِكَ وَابْتَهَجَ ، وَحَلَّ الْأُنْسُ وَالِابْتِهَاجُ مَحَلَّ الْوَحْشَةِ وَالِإِتْقَابِضِ . وَاشْتَقَ إِلَى رُؤْيَةِ « الطُّنْبُورِيِّ » ، فَأَمَرَ بِاسْتِدْعَائِهِ فِي الْحَالِ .

٢٧ - حُلْمُ « الطُّنْبُورِيِّ »

وَكَانَ « الطُّنْبُورِيُّ » - حِينَئِذٍ - مُسْتَغْرِقًا فِي نَوْمِهِ . وَقَدْ رَأَى فِي تِلْكَ اللَّيْلَةِ حُلْمًا عَجِيبًا لَمْ يَرَ لَهُ مِثِيلًا طُولَ عُمُرِهِ : رَأَى فِي مَنَامِهِ حِذَاءَهُ الْبَيْضَ - وَقَدْ تَمَثَّلَ أَمَامَهُ فِي صُورَةِ إِنْسَانٍ - يُحَدِّثُهُ كَمَا يُحَدِّثُ الصَّاحِبُ صَاحِبَهُ .

وَأَنْشَأَ الْحِذَاءُ يَقُولُ لِصَاحِبِهِ شَاكِيًا ، وَيُوجِزُ لَهُ قِصَّتَهُ بِإِكْيَافٍ :
 « لَقَدْ أَغْضَبَكَ مِنِّي مَا جَلَبْتُهُ عَلَيْكَ مِنَ النَّكَبَاتِ وَالْمَصَائِبِ ،
 وَحَسِبْتَ أَنَّي تَعَمَّدْتُ ذَلِكَ . وَعَرِيزٌ عَلَيَّ أَنْ تَغْضَبَ عَلَيَّ صَاحِبِكَ
 الْقَدِيمِ . وَقَدْ عَلِمَ اللَّهُ أَنَّ لَيْسَ لِي فِي هَذَا الْبَلَاءِ كُلُّهُ يَدٌ ،
 وَلَمْ يَكُنْ لِي - فِي دَفْعِهِ - حِيلَةٌ . وَمَنْ يَدْرِي فَلَعَلَّهُ عِقَابُ
 إِلَهِي أَرَادَ اللَّهُ - سُبْحَانَهُ - أَنْ يُطَهِّرَكَ بِهِ مِنْ ذُنُوبِكَ ، لَعَلَّكَ
 تُقْلِعُ عَنْ بُخْلِكَ وَتَقْتَرِكَ وَأَنَايَتِكَ ، وَتَكُفُّ عَنْ حِرْصِكَ عَلَى
 جَمْعِ الْمَالِ الَّذِي وَقَفْتَ عَلَيْهِ حَيَاتَكَ كُلَّهَا دُونَ أَنْ تُنْفِقَ مِنْهُ
 دِرْهَمًا وَاحِدًا فِي سَبِيلِ اللَّهِ . وَلَسْتُ أَذْكُرُ يَا صَاحِبِي - عَلَى طُولِ
 صُحْبَتِي لَكَ - أَنَّكَ أُعْطِيتَ فَقِيرًا وَاحِدًا شَيْئًا - وَإِنْ قَلَّ -
 مِمَّا رَزَقَكَ اللَّهُ بِهِ مِنْ خَيْرِ عَمِيمٍ . وَقَدْ مَرَّتْ عَلَيَّ صُحْبَتُنَا - كَمَا
 تَعْلَمُ - سَبْعُ سَنَوَاتٍ أَوْ تَزِيدُ . وَمَا أَذْكُرُ أَنَّنِي رَأَيْتُكَ ذَاتَ يَوْمٍ
 تَهْمُ بِإِسْدَاءِ مَعْرُوفٍ أَوْ إِيْغَاثَةِ مَلْهُوفٍ . فَهَلْ تَعْجَبُ إِذَا عَاقَبَكَ

اللَّهُ عَلَى جُحُودِكَ ، وَجَعَلَ مِنَ الْحِذَاءِ - الَّذِي أَخْلَصَ لَكَ الْخِدْمَةَ -
 وَسِيلَةً لِحُلُولِ قَضَائِهِ ، وَأَدَاةَ لِسَتْخِيقِ عِدَائِهِ ، وَبَاعِثًا عَلَى شَفَائِكَ ،
 وَمَصْدَرًا لِبِلَائِكَ ، وَسَبَبًا لِسَبْدِيدِ مَالِكَ ، وَجَلِبٍ مَا حَلَّ بِكَ مِنَ
 التَّهَالِكِ . وَهَلْ تُعَاهِدُنِي - أَيُّهَا الصَّاحِبُ الْعَزِيزُ - أَنْ تُحْسِنَ إِلَى
 الْفُقَرَاءِ وَالْبَائِسِينَ ، وَتَتَصَدَّقَ عَلَى الْمَسَاكِينِ وَالْمُعْوِزِينَ ؟ فَإِنَّكَ
 - إِنْ عَاهَدْتَنِي عَلَى ذَلِكَ - أَفْرَجْتَ أَرْزَمَتَكَ ، وَزَالَتْ كَرْبَتُكَ ،
 وَسَعِدَتْ أَيْامُكَ ، وَتَحَقَّقَتْ أَخْلَامُكَ . فَإِنَّ مَنْ شَكَرَ اللَّهَ عَلَى

نَعْمَاتُهُ ، نَجَّاهُ اللَّهُ فِي بَأْسَاتِهِ . وَوَسِيلَةُ الْغَنِيِّ إِلَى شُكْرِ اللَّهِ هِيَ
أَنْ يُحْسِنَ إِلَى عِبَادِ اللَّهِ ، فَيَسْتَدِيمَ بِذَلِكَ رِضَاءَهُ ، وَيَسْتَنْبِقَ نِعْمَاءَهُ .
فَارْتَحَ « الطُّنْبُورِيُّ » إِلَى هَذِهِ النَّصِيحَةِ الْغَالِيَةِ ، وَعَاهَدَ صَاحِبَهُ
عَلَى اتِّبَاعِ مَشُورَتِهِ . وَأَشْهَدَ اللَّهُ عَلَى صِدْقِ نِيَّتِهِ وَحُسْنِ طَوِيلَتِهِ .
وَالطَّوِيلَةُ هِيَ : النَّيَّةُ الَّتِي يُضْمِرُهَا الْإِنْسَانُ فِي نَفْسِهِ .

٢٩ - بَيْنَ يَدَيِ الْخَلِيفَةِ

وَلَمْ يَكْذِبْ « الطُّنْبُورِيُّ » مُيْتَمُّ قَوْلُهُ حَتَّى سَمِعَ طَرْقًا شَدِيدًا عَلَى
الْبَابِ . وَكَانَ اللَّيْلُ قَدْ انْتَصَفَ ، فَاسْتَيْقَظَ مِنْ نَوْمِهِ مَذْغُورًا .
فَرَأَى الشُّرْطَةَ عَلَى بَابِ دَارِهِ يَسْتَدْعُونَهُ لِمُقَابَلَةِ الْخَلِيفَةِ . فَاشْتَدَّ

خَوْفُهُ ، وَأَسْرَعَ إِلَى نِيَابِهِ فَارْتَدَّاهَا . ثُمَّ ذَهَبَ مَعَهُمْ حَتَّى مَثَلَ
بَيْنَ يَدَيِ الْخَلِيفَةِ ، فَقَبَلَ الْأَرْضَ بَيْنَ يَدَيْهِ ، وَقَدْ امْتَلَأَتْ قَفُّهُ
- مِنْ لِقَائِهِ - خَوْفًا وَفَزَعًا . وَلَكِنَّهُ لَمْ يَلْبَثْ أَنْ اطمأنَّ ، حِينَ
رَأَى الْخَلِيفَةَ يُحَيِّيهِ مُبْتَسِمًا ، وَيَسْأَلُهُ مُوَدَّدًا : أَنْ يَرَوِيَ لَهُ بِنَفْسِهِ
قِصَّتَهُ مَعَ حِذَانِهِ . فَقَصَّ عَلَيْهِ « الطُّنْبُورِيُّ » كُلَّ مَا حَدَّثَ لَهُ .
ثُمَّ شَفَعَ قِصَّتَهُ بِذَلِكَ الْعِلْمِ الْعَجِيبِ الَّذِي قَطَعَهُ عَلَيْهِ رِجَالُ الشُّرْطَةِ .

٣٠ - خَاتَمَةُ النَّصِيَّةِ

فَاشْتَدَّ عَجَبُ الْخَلِيفَةِ مِمَّا سَمِعَ . وَأَمَرَ لَهُ بِعَشْرَةِ أَمْثَالِ كُرْوَتِهِ
الْمَفْقُودَةِ . وَشَمِلَهُ - مِنْذُ ذَلِكَ الْيَوْمِ - بِعَطْفِهِ وَرِعَايَتِهِ . وَقَدْ وَفَّى
«الطُّنْبُورِيُّ» بِمَهْدِهِ الَّذِي أَخَذَهُ عَلَى نَفْسِهِ فِي الْمَنَامِ . وَأَصْبَحَ مِثَالًا
نَادِرًا لِلإِحْسَانِ وَالْكَرَمِ وَالْجَدَّةِ وَالْمَرْوَةِ وَالْإِثَارِ ، بَعْدَ أَنْ كَانَ
مِثَالًا نَادِرًا لِلْحِرْصِ وَالْأَنَانِيَّةِ . وَرَكَهُ الْبُؤْسُ وَالشَّقَاءُ ، وَخُتِمَتْ
حَيَاتُهُ بِالسَّعَادَةِ وَالْهَنَاءِ .

NOTES ON VOCABULARY

The vocabulary does not include each and every word since the story is intended for those who have at least a basic knowledge of the Arabic language and its syntax. The words are arranged in the order in which they appear in the text. Since one word may have more than one meaning, I have given multiple translations on some occasions, and the most appropriate translation on others.

hero	بطل	shoe	حذاء
We went along towards, we adopted this	ذهبنا اليه	He will oppose me	سيخالفني
closer	أَقْرَبَ	By himself	بمفرده
Both of them	كليهما	Right, correct	صواب
Two approximate ones	مقاربين	Two roles	دورين
If confined	لو اقتصرت	Same (two)	متماثلين
meaningless	فارغة	Without his companion	دون صاحبه
Eternity, perpetuity	خلود	insignificant	تافهة
End/objective of	غاية	I mean	اعنى
entertainment	امتاع	humor	فكاهة
together	مجتمعين	Became able to	إِستطاع
atmosphere	جو	unintentionally	غير عمد
mockery	سُخرية	Wonderful, unique	بديع
Salty, witty	مستملحة	brilliant	بارعة

<i>guaranteed</i>	ضَمِنْتَ	<i>paradoxes</i>	مفارقات
<i>It delights</i>	تَبْهَجُ	<i>permanence</i>	بقاء
<i>You will narrate it</i>	تروِيها	<i>confident</i>	واثق
<i>childhood</i>	طُفُولَة	<i>The level of men</i>	مَبْلَغ الرجال
<i>It becomes the destiny of</i>	يُقَسَّمُ	<i>Object of my pleasure/admiration</i>	مَوْضِعِ اعْجَابِي
<i>remains</i>	يُدْوَمُ	<i>interesting</i>	ممتع
<i>remains</i>	تَخْلُدُ	<i>Over the passage of time</i>	على مَرِّ زَمَانٍ
<i>humans</i>	اناسِي	<i>equally</i>	على سِوَاءٍ
<i>Is attributed to</i>	يُنْسَبُ	<i>Kept company</i>	اِصْطَحَبَا
<i>During its time</i>	فِي أَثْنَائِهَا	<i>Did not part</i>	لَمْ يَفْتَرَقَا
<i>(time) arrived</i>	حَانَ	<i>Decayed, became worn out</i>	بَلِيَ
<i>Love, affection</i>	وُدٌ	<i>separation</i>	اِفْتِرَاقٌ
<i>recompenses</i>	يَجْزِي	<i>companionship</i>	عِشْرَة
<i>harsh</i>	صَارِمٌ	<i>infidelity</i>	غَدْرٌ
<i>greed</i>	حِرْصٌ	<i>Will not be forgotten</i>	لَا يُنْسَى
<i>fame</i>	صِيَة	<i>spread</i>	ذَاعَ
<i>striking</i>	جَاهِدٌ	<i>hoards</i>	يُدْخِرُ
<i>Gives in charity</i>	يَتَصَدَّقُ	<i>Did not come to his mind</i>	يَخْطُرُ بِبَالِهِ
<i>His wealth</i>	غَنَاهُ	<i>increased</i>	ازْدَادَ
<i>He patches</i>	يُرْقِعُ	<i>Nothing is more indicative of his greed</i>	لَا اِدْلَ عَلَى حِرْصِهِ
<i>He thinks</i>	يُفَكِّرُ	<i>It splits</i>	تَشَقَّقُ
<i>Patching (of shoe)</i>	تَرْقِيعٌ	<i>buying</i>	شَرَاءٌ
<i>Put a burden, made something heavy</i>	أَثْقَلَ	<i>shoes</i>	أَحْذِيَة

strangeness	غَرَابَة	patch	رُقْعَة
residence	حَل	proverbial	مَضْرِبُ الْأَمْثَالِ
Resident of Halab	حَلَبِي	travel	تَرْحَال
glass	زُجَاج	One morning	ذَا صَبَاح
golden	مُذَهَّب	Number, quantity	طَائِفَة
intelligence	زَكَاة	sensed	أَدْرَكَ
Seized the opportunity	انْتَهَزَ الْفُرْصَة	Stranger	غَرِيب
price	أَثْمَان	Lower or lowest	أَبْخَسَ
bargaining	مُسَاوَمَة	bargained	سَاوَمَ
seller	بَائِع	Presents, offers	يَعْرِضُ
buyer	مُشْتَرِي	pays	يُدْفَعُ
agreed	يَتَّفَقُ	lower	أَقْلَ
Strategy, trick	حِيلَة	Average, middle	مُتَوَسِّط
persuasion	إِقْنَاع	succeeded	أَفْلَحَ
Slow/stagnant market	كَاسِدَة السُّوقِ	commodity	بِضَاعَة
Many times its price	بِاضْعَافِ ثَمَنِهَا	inclined	رَاغِب
Perfume seller	عِطَار	few	قَلِيلٌ
Made (him) believe	أَوْهَمَ	pot	قِدْر
persuaded	أَقْنَعَ	Depression of market	كَسَاد
Constraint, necessity	إِضْطْرَار	cheated	غَبَنَ
Did not give him	لَمْ يُعْطِهِ	hastening	إِسْرَاع
filled	مَلَأَ	Deals, transactions	صَفَقَتَيْنِ
shelf	رَف	fragrant	مُعْطَر
shelves	رُفُوف	high	عَال
Very happy	فَرَحَان	Storeroom, warehouse	مَخْزَن

profitable	رابحة	Was granted to	وُفِّقَ
Take shower	يَسْتَحِمُّ	Occurred to him	خَطَرَ لَهُ
Met him	لَقِيَهُ	where	حَيْثُ
Does not befit	لَيْسَ يَلِيقُ	Made it easy	يَسَّرَ
retains	يَحْتَفِظُ	Someone like you	بِمِثْلِكَ
Worn out	بَالَى	Patched up	مُرَّقِعٌ
You changed	غَيَّرْتَ	What problem it will be for you	مَاذَا عَلَيْكَ
Put on the clothes	ارْتَدَى	It won't cost you	لَنْ يُكَافِكَ
manliness	مُرُوءَةٌ	He happened to see	حَانَتْ مِنْهُ الْتِفَاتُهُ
That he provides me relief	لِيُرِيحَنِي	He gifts	يُهِدِي
fortune	حَظٌ	immediate	عَاجِلٌ
allowed	أَتَاخَ	Good, successful	سَعِيدٌ
Misery, misfortune	شِقَاءٌ	Beginning, opening	فَاتِحَةٌ
worries	هُمُومٌ	beginning	بَدْءٌ
Sequential, consecutive	مُتَتَابِعَةٌ	forthcoming	قَادِمَةٌ
Take revenge	يَنْتَقِمُ	destiny	قَدَرٌ
contempt	إِحْتِقَارٌ	miserliness	تَقْتِيرٌ
Occurred in the past	أَسْلَفَ	Bid farewell	يُودِعُ
During meanwhile	خِلَالِ	service	خِدْمَةٌ
all	سَائِرٌ	successive	مُتَلَاخِقَةٌ
He recognizes	يَتَعَرَّفُ	He succeeds	يَظْفَرُ
investigaged	فَتَّشَ	thief	سَارِقٌ
Helpers, aides	أَعْوَانٌ	Caretaker of the bath	حَمَامِي
allegation	تُّهْمَةٌ	proof	ثَبُوتٌ

attacked	هَجَمُوا	raid	كَبَسَ
They surrounded	إِحْتَاطُوا	suddenly	فَجْأَةً
Guess	ظَنَ	excuse	عُذْرَ
Stood in front of	مَثَلَ بَيْنَ يَدَ	tried	حَاوَلَ
believed	يُصَدِّقُ	exonerates	يُبْرِئِي
Did not wish	لَمْ يَشَاءَ	thief	أَلْصُوقَ
Contented with	إِكْتَفَى	Be hard	يَقْسُو
imprisonment	حَبَسَ	whipping	جَلَدَ
crime	جَرِيمَةً	fine	تَغْرِيمَ
river	نَهْرَ	Horrible, hideous	شَنْعَاءَ
period	مُدَّةَ	Passed by, ended	أَنْقَضَتْ
Ill-omened, unlucky	مَشْؤُمَ	prison	سِجْنَ
Damage, harm	إِذِيَّةَ	brought	جَلَبَ
ordeal	مَحَنَةً	Became the cause of	سَبَبَ
reproach	تَوْبِيخَ	entailed	جَرَّ
inflict	أَلَحَقَ	Scold, blame	تَعْزِيرَ
contempt	تَحْقِيرَ	insult	إِهَانَةً
To rid off	لِيَتَخَلَّصَ	threw	أَلْقَى
Had hardly seen	لَمْ يَكِدْ يَرَى	forever	إِلَى الْآبَدِ
depth	قَاءَ	Sinks, submerges	يَغْوِصُ
Calmed down	هَدَأَتْ	His anger decreased	سَكَنَ غَضَبُهُ
end	إِنْتِهَاءَ	revenge	ثَارَةً
net	شَبَكَةً	Salvation, deliverance	خِلَاصَ
The next day	الْيَوْمَ التَّالِيَّ	hunter	صِيَادَ
fish	سَمَكَ	That he hunts	لِيَصْتَادَ
attracts	يَجْذِبُ	As usual	عَلَى عَادَةٍ
I will return	أَرُدُّ	To fetch	أَحْضَارَ
window	نَافِذَةً	happiness	سُرُورَ

knocked	دَقَّ	open	مفتوح
He wakes	يَسْتَيْقِظُ	violent	عنيف
meeting	لِقَاءَ	He lost hope	يَيْسَ
He had barely decided to return	لم يكِدْ يَهُمُّ بالرجوع	determined	عَزِمَ
He throws	يَقْذِفُ	return	رجوع
fell	سَقَطَ	Without difficulty	دُونَ عَنَاءٍ
shattered	حَطَمَ	Due to its weight	بِثِقَلِهِ
What it contains	مَا يَحْوِيهِ	Flowed (liquid)	سَالَ
At once	فِي الْحَالِ	It scattered	تَبَدَّتْ
Here depended upon	يَعْقُدُ	wealth	ثَرَوَةٌ
waste	ضِيَاعٍ	hopes	الْأُمَالِ
overcame	تَمَلَّكَ	Became difficult	صَعُبَ
shouted	صَرَخَ	cried	بَكَى
Pain, grief	أَلَمٌ	Slapped (face)	لَطَمَ
He blames	يُعَاتِبُ	Started to	ظَلَّ
It seemed to him	حُيِّلَ إِلَيْهِ	He reproaches	يُؤْبَخُ
Troubled me, made it hard for me	أَشْقَانِي	How much	شَدَّ مَا
You refuse	تَابَى	cursed	ملعون
It was made mandatory on me	كُتِبَ عَلَيَّ	You leave, separate	تَفَارِقَ
It made me wretched	أَتَعَسَّنِي	Life long	مدى الحياة
Damages, liabilities	غَرَامَاتٍ	It made me suffer	كَبَّدَتْنِي
tolerating	إِحْتِمَالٍ	No way of	لا سبيل إلى
Scare, alarm	فَزَعٌ	Interior, belly	جوف
immediately	مِنْ فَوْرٍ	neighbors	جيران

As nger	غِيظَ	About to split	يَكَادُ يَنْشَقُّ
He digs a hole	يَحْفِرُ	He started	شَرَعَ
deep	عميقة	hole	حُفْرَة
destruction	تَعَاسَة	He is relieved	يَسْتَرِيح
quietness	سُكُون	axe	فَأْس
They hurried	اسر عوا	overcame	إِسْتَوَلَى
They seek help	يَسْتَنْجِدُ	Patrol men	عَسَس
They make rounds	يطوفون	watchmen	خَفَرَاء
Patrol man	عاس	To guard	حرس يَحْرُسُ
event	حَادِث	Here territory	مُتَعَلِّقَة
Colleagues, coworkers	زَمِيل زَمَلَاء	calling	إِسْتَدْعَاء
hotel	فُنْدُق	help	نَجْدَة
governor	وَالِي	They drove him	سَاقَوْه
innocence	بِرَاءَة	He persuades (someone)	يُقْنِع
asleep	نِيَام	wall	حَائِط
Slipped away	تَسَلَّلَ	intended	قَصَدَ
pipe	قَصْبَة	He threw	رَمَى
This time	فِي هَذِهِ الْمَرَّة	lavatory	مِرْحَاض
Could not	لَمْ يُطِيقْ	obstructed	سَدَّ
search	بَحَث	It prolonged	طَالَ
calamity	نَكْبَة	sources	مَصْدَر
Was conveyed	رُفِعَتْ	They discovered	عَثَرُوا
education	تَأْدِيب	Compensation, settlement	تَعْوِيض
He surrendered	إِسْتَسَلَمَ	roof	سَطْح
destiny	قِسْمَة	He became satisfied	رَضِيَ
He refrained	كَفَّ	thinking	تَفَكِير
His strategy failed	عَجَزَتْ حِيلَتُهُ	planning	تَدْبِير

It appeared to him	خِيلَ إِلَيْهِ	His measures came to nothing	أَخَفَّتْ وَسِيلَتُهُ
One who snatches	خَاطِفٌ	protected	مَأْمَنَ
mouth	فَمٌ	failed	خَابَ
What came into the mind	مَا ذَا دَارِ بِخَاطِرِ	I did not know	لَسْتُ أَدْرِي
Genie	جَانٌ	whoever	كَأَنِّ مِنْ
Plays absent mindedly	يَعْبَثُ	He plays	يَلْهُوُ
succeeded	ظَفِرَ	wicked	خَبِثَاءَ
intention	نِيَّةٌ	Which is eaten	يُوكَلُ
It fell	هَوَى	jumped	قَفَزَ
wound	جُرْحٌ	It afflicted	أَصَابَ
listless	خَائِرُ الْقَوَى	Significant	بَلِيغٌ
To flow	سَالَ يَسِيلُ	blood	دَمٌ
profuse	غَزِيرًا	head	رَأْسٌ
wounded	جَرِيحٌ	gathered	اجْتَمَعَ
negligence	إِهْمَالٌ	What dared	مَا جَرَ
harm	ضَرٌ	idleness	تَعَطَّلَ
Collected, saved	إِدْخَرُ	complaint	شَكْوَى
complaining	شَاكِيًا	Ran out, depleted	نَفِدَ
varieties	فَنُونٌ	types	صَنَفٌ صَنُوفٌ
He laughed	ضَحِكَ	He got engrossed	اسْتَغْرَقَ
I make you a witness	أَشْهَدُكَ	He was amazed	دَهَشَ
Excuse me	أَعْفِنِي	return	عُودَةٌ
accidents	حَادِثَةٌ حَوَادِثُ	Don't hold me accountable	لَا تُؤَاخِذْنِي
You announced	أَعْلَنْتَ	disaster	مُصِيبَةٌ مَصَائِبُ
grief	حُزْنٌ أَحْزَانٌ	Turned to, paid attention to	إِلْتَفَتَ

Spoiler, plunderer	سَالِب	One who brings	جَالِب
misfortune	بِأَسَاءَ	One who changes	مُبْدِل
You became ugly	قُبِحَتْ	Favors, luxuries	نِعْمَاء
Sympathized, showed mercy	أَشْفَقَ	soles	نَعَال
He granted	أَقَرَّ	lamented	رَثَى
agreement	إِقْرَار	He recorded	سَجَلَ
Became neighbor	جَاوَرَ	He announced	أَذَاعَ
relayed	تَتَنَاقَل	Continued to	مَا زَالَتْ
servants	حَاشِيَةٌ	narrated	تَرَوَى
A matter of	مَثَار	It reached up to	أَرْتَقَتْ
delight	بِهَجَةٍ	Wonder, amazement	إِعْجَاب
Highly toxic, very sick	شَدِيدُ السَّامَةِ	restless	ضَيْقُ الصَّدْرِ
He became happy	سُرِيَ عَنْهُ	weariness	مَلَل
Took place	حَلَّ	He was delighted	إِبْتَهَجَ
place	مَحَلَّ	sociability	أَنْسَ
constriction	انْقِبَاضَ	Solitude, dreariness	وَحْشَةٌ
Summon, calling	إِسْتِدْعَاءَ	Was yearned for	إِسْتِنَاقَ
At that time	حِينَئِذٍ	dream	حُلُمَ
Identical, similar	مَثِيلَ	engrossed	مُسْتَغْرَقَ
Appeared in the form of	تَمَثَّلَ	repugnant	بَغِيضَ
summarizes	يُوجِزُ	It started	أَنْشَاءَ
divine	إِلَهِيٌّ	crying	بَاكِئاً
sins	ذَنْبَ ذُنُوبَ	purify	طَهَرَ يُطَهِّرُ
Common, general	عَمِيمَ	It eradicates	تَقْلَعُ
Doing good	إِسْدَاءَ مَعْرُوفَ	You intend	تَهْمُ

One who is compelled	ملهوف	Coming to the help of	إِغَاثَة
solutions	حُلُول	ingratitude	جُحُود
tool	أداة	indignation	نِقْمَة
justice	عدالة	Realization, implementation	تَحْقِيق
Squandering, scattering	تَبْدِيد	reason	بَاعَث
You promise me	تُعَاهِدُنِي	perils	مِهَالِك
needy	مُعَوِز	Those facing adversity	بَائِس
difficulty	كُرْبَة	It relaxed	إِنْفَرَجَتْ
Realized, became true	تَحَقَّقَتْ	Became successful	سَعِدَتْ
He rescued him	نَجَاه	dreams	أَحْلَام
He retains	يَسْتَبْقِي	He seeks permanence	يَسْتَدِيم
following	إِتْبَاع	free	خَالِيَة
intention	طَوِيَة	Counsel, advice	مَشْوَرَة
He completes	يُتِمُّ	Harbors, keeps hidden inside oneself	يُضْمِرُ
It reached halfway through	إِنْتَصَفَ	knock	طَرَقَ
police	شُرْطَة	frightened	مَذْعُور
meeting	مُقَابَلَة	They summoned	يَسْتَدْعُونَ
Did not remain	لَمْ يَلْبَثْ	kissed	قَبَّلَ
He greets him	يُحْيِيهِ	He became reassured	إِطْمَأَنَّ
amicably	مُتَوَدِّدًا	smiling	مُبْتَسِم
Ten times	عَشْرَة أَمْثَال	attached	شَفَعَ
included	شَمِلَ	lost	مَفْقُودَة
patronage	رِعَايَة	Favor, kindness	عَطْف
exceptional	نَادِر	fulfilled	وَفَى

selfishness	انانية	sacrifice	ايثار
It ended	ختمت	Misery, wretchedness	بؤس
		happiness	هناء

ENGLISH TRANSLATION

AL TANBOORI'S PAIR OF SHOES

CHAPTER 1

The hero of the story

Al Tanboori, the hero of this story, lived in the city of Baghdad before you were born, dear friend, by hundreds of years. Perhaps you would say after reading it that the hero of this story was not Al Tanboori but his shoe. Perhaps some of your brothers who either read or heard this story would oppose you and me in the opinion that we adopted together. He would say that Al Tanboori was not the hero of this story just like his shoe could not be considered as the sole hero. In reality, this story has two heroes, and in holding this opinion your companion is closer to the truth since both Al Tanboori and his shoe, with different roles, stand together even though they are not similar. If the role of the hero was granted to one of them only without his companion, this story would be but meaningless and insignificant.

CHAPTER 2

Timelessness of the story

This story, after acknowledging that it has two heroes, I mean, Al Tanboori and his shoe, has achieved a great fame in humor and entertainment. Unintentionally Al Tanboori and his shoe together managed to produce a unique atmosphere of brilliant mockery, humorous witticism and marvelous paradoxes. These qualities have guaranteed its permanence over hundreds of years and will guarantee it over the next centuries. There is no wonder in it since it delights its readers and listeners at all the times and in all the places. I am confident that it will please you as well and you will narrate it to your children when you grow up and reach the level of men, just like it pleased me during my childhood and has remained an object of my admiration to this day when I narrate it to you. Before me, it pleased my father and he narrated it to me just like my grandfather narrated it to him. This is the destiny of every delightful and entertaining story that it finds a place of permanence, just like it is the destiny of its heroes whose names survive despite the passage of time and their good and bad deeds also survive equally.

CHAPTER 3

The two companions

And perhaps you recognize what I mean by these two companions, that these are not two human beings or two animals friends, just like someone else would think but, as you have seen, they are a pair of shoes and a human being. They kept each other company over such a long period of time that they became each other's identity, and were not known except in connection with each other.

These two heroes, I mean, Al Tanboori and his shoe kept company for seven whole years. They were not separated from each other during this period except during the hours of sleep. When the pair of shoes became worn out and the time of its separation came, it could not tolerate leaving its companion and could not help coming back to him once again in order to remind him of its long service, company, true love and companionship. This was as if the shoe had intended to pay back its companion over his infidelity a harsh retribution and teach him a beneficial lesson that would not be forgotten over time.

CHAPTER 4

The greed of a miser

Al Tanboori's fame or rather his notoriety in miserliness spread far and wide and everyone in Baghdad came to know of it. Al Tanboori worked hard in hoarding wealth without the thought of spending even once in charity over a poor or needy person ever crossing his mind. As his wealth grew, so did his miserliness. There is no stronger evidence of his miserliness than his patching up his pair of shoes every time its skin split without ever thinking about buying a new pair. His greed and miserliness kept him patching his shoes until the pair of shoes starting looking like multiple pairs after many years. This was due to the weight put on it by his companion from patch after patch being sewn over it till it became proverbial at home and abroad.

CHAPTER 5

THE HELEBIAN TRADER

One fine morning Al Tanboori went to the glass market and bought a large quantity of gilded glass from a trader who had come from the city of Heleb. Al Tanboori figured out due to his intelligence that the visiting trader was in need of selling his commodity. He took advantage of this

opportunity and bought it at a very low price after long bargaining. A bargain is one in which the seller asks a price for his commodity and the buyer offer a lower price till they agree on a price in the midway between what the seller asked and the buyer offered.

CHAPTER 6

Al Tanboori's strategy

Al Tanboori succeeded in persuading the needy trader by stating that the markets were very slow and the interested buyers of his commodity were very few. Al Tanboori achieved what he desired and he did not pay the seller more than seventy dinars. He was quite confident that he would be able to sell what he bought for multiple times its buying price after only a few days.

CHAPTER 7

The rose water

Al Tanboori then went to the market of perfumers and bought a big pot of rose water from a visiting trader after convincing him of recession in the market just like he made the first trader believe him. He continued till he

persuaded the seller to accept a lower price just like he cheated the glass seller earlier on. This was an act of shameless deceit.

And in this way Al Tanboori achieved what he wanted due to the need of the trader to sell his commodity and proceed on his journey. He did not pay more than seventy dinars for this big pot of rose water. He was quite confident that he would sell it after a few days for a price many times its value and he would earn a lot more like this.

Al Tanboori returned home with this two bargain deals and filled the white glass pot with the fragrant rose water. He then put it in on the top shelf among the shelves in his warehouse. He was extremely pleased at his profitable trading that day.

CHAPTER 8

In the public bath

It occurred to Al Tanboori to take a bath. He proceeded to one of the public baths in Baghdad where he ran into one of his friends who said to him. "Indeed Allah has made things easy for you and made you rich. It does not befit someone like you to keep these worn out and patched up

shoes. Would it be much if you change these? It would not cost you except a little amount of money while you, by the God's grace, earn many times as much every day."

So Al Tanboori said to his friend: "You are right my brother and I will act upon your advice tomorrow, God willing."

CHAPTER 9

The new pair of shoes

Thereafter Al Tanboori entered the bath and spent a lot of time there. He then came out of the bath, entered the dressing room and put on his clothes. There he happened to see a pair of new shoes next to his own old pair of shoes. He said to himself:

"How noble that man was and how true to his words is he! His grace and manliness would not let him but gift me a new pair of shoes to relieve me from this old worn out pair of shoes. Thanks to his sense of honor, his beautiful gift and his quickness in doing this favor. This is how truthfulness and manliness are since the best favor is the one that is done instantly!"

Al Tanboori hastened to put on the new pair of shoes instantly while he was bursting with joy. He proceeded on

his way home admiring his own good fortune that provided him a gift without paying any price for it.

CHAPTER 10

The beginning of adversity

Little did Al Tanboori know that day that this was the beginning of a long period of adversity for him. It was the start of upcoming consecutive troubles as if the fate wanted to take revenge from Al Tanboori for his miserliness, stinginess and his insulting his own old shoes.

He had left his shoes in the public bath without a fare well and without any expression of gratitude for what befell the pair of shoes during seven consecutive years of service.

CHAPTER 11

The judge's shoes

Unfortunately for Al Tanboori the new pair of shoes belonged to the judge of Baghdad who had gone that day to the public bath. When the judge looked for his shoes he did not find them. He was infuriated and he ordered the custodian of the bath to search all the shoes. Perhaps he would be lucky in finding a pair of shoes that no one would

claim and in this way he would be able to recognize the thief. The custodian and his associates searched every place in the bath and did not find a pair of shoes without owner except the pair of shoes belonging to Al Tanboori. They recognized it right away since, as I told you, it had become proverbial.

CHAPTER 12

Proof of the charge

The judge was angry and he ordered his associates to raid Al Tanboori's house. They rushed to raid it all of a sudden. After surrounding it they found the judge's shoes. They presented the shoes and the thief since they had every reason to suspect that Al Tanboori had stolen the judge's shoes from the public bath and nothing else crossed their minds.

Al Tanboori tried hard to prove his innocence from this theft as he was presented before the judge but the later did not believe him in view of the evidence in favor of the charge of the theft against him. However, the judge did not wish to show strictness in his verdict and he was content with lashing, imprisonment and a hefty fine against Al Tanboori over this hideous crime.

CHAPTER 13

In the river Dajla

Once the period of his sentence had finished, Al Tanboori came out the prison while his heart was filled (with anger) against the ill-omened pair of shoes that had brought him harm and misfortune, and had caused him a great deal of ordeal and tribulation. He indulged in reproach and blame and inflicted much insult and contempt against his shoes. So the first thing he did was to throw the old pair of shoes in the river Dajla to get rid of it forever. The shoes had hardly sunk to the bottom of the river till his anger calmed down and his sense of revenge subsided after he became certain of the end of this story and his escape from the company of his shoes.

CHAPTER 14

In the hunter's net

Next day a group of hunters came for fishing as usual. One of them had hardly pulled back his net when he saw Al Tanboori's shoes in it. He recognized it at once since, as I have told you, it had become proverbial. The hunter said to himself that surely the shoes had fallen from Al Tanboori's feet accidentally in the river Dajla and he was

not able to dive into the river to retrieve them. He decided to return them to the delight of their owner.

CHAPTER 15

The open window

The hunter carried the shoes till he reached Al Tanboori's house and knocked violently at the door to wake him up in case he was asleep. However, when he lost hope of meeting Al Tanboori he made a determination to return the next morning. He had just decided to go back when his attention was directed to a small window in Al Tanboori's house that was open. It came to the hunter's mind to throw the shoes through the window so that when Al Tanboori returned he would be able to find his shoes without difficulty. As soon as the hunter had thrown the shoes through the window they happened to fall on the shelf where Al Tanboori had put his gilded glass bowl. The weight of the shoes shattered the bowl and all the expensive fragrant rose water that it contained, flowed out. In a moment all the wealth that Al Tanboori had high hopes of earning had dissipated.

CHAPTER 16

Between the two companions

When Al Tanboori returned to his home and saw what waste had befallen his wealth, things became all the more difficult for him. He was overcome with grief. He cried and shouted, slapped his face from the intensity of anguish and started blaming and reproaching his shoes as if they could understand what they heard. Among what he said is the following:

“My bad fortune had become quite severe due to you O cursed shoes! You refuse to part my company as if it has been destined upon me to keep your company for the rest of my life. How much your company has made me wretched and unfortunate, and how much damage it has caused me? There is no way of tolerating it further. By God I will find a grave for you in the pit of the earth where I will bury you. You will never see the sunlight again forever!”

CHAPTER 17

Neighbors face a scare

Al Tanboori started right away while his chest was about split from rage. He began digging a deep hole to bury his shoes in it and relieve himself from all the destruction and

misfortune that he had faced from them. The neighbors heard the sound of the axe in the stillness of the night. Fear overcame them and they rushed to the patrolmen for help. *(You will ask me dear friend about the patrolmen. So know, and you will know it well, that the patrolmen are the guards that go around at night to protect people. Every patrolman guards his own territory at night and when something happens, he rushes to call his colleagues for help.)*

CHAPTER 19

The hotel Baghdad

The patrolmen searched Al Tanboori's house and drove him to the governor. He tried to convince the governor of his innocence but could not find a way of doing it. The governor was sure that Al Tanboori wished to do some harm to his neighbors otherwise why would he try to dig a hole in their surroundings while they were asleep.

He punished Al Tanboori for his crime with imprisonment and a hefty fine.

When Al Tanboori came out of prison his anger knew no bounds. He rushed with the intention of getting rid of his shoes forever. He did not even wait for the next morning

but slipped away during the darkness of the night to the hotel Baghdad. He threw the shoes in the drainage pipe. He was sure this time that the bond of companionship between the two had come to an end finally and he would never return to his eyesight again forever.

After sometime the shoes blocked the drainage pipe. The people could not tolerate it at all. Their search continued for long to find out the source of this calamity till they found the shoes belonging to Al Tanboori. They recognized them right away since, as I have told you, they had become proverbial.

CHAPTER 20

The judge's order

When the case was brought before the judge, he fined Al Tanboori a large sum to cover the cost of repairing what the shoes had damaged, a second fine to be paid to the owner of the hotel as a compensation for the damage caused to him and a third fine to be paid to the government as a discipline for his actions.

CHAPTER 21

On the roof of the house

Al Tanboori was now sure that his shoes would not leave him for the rest of his life so he submitted himself to whatever adversity they brought. He became resigned to his destiny and gave up any effort or thinking about any further planning after his strategy had failed and all his measures came to nothing. He washed his shoes and put them on the roof of his home. It occurred to him that he had finally gained immunity from any further harms caused by his shoes after that day.

CHAPTER 22

The snatcher of shoes

But Al Tanboori's wishful thinking was all in vain. Even a day had not gone by when a dog saw the shoes and carried them in his mouth. I do not know just like no one else does as to what went on inside the dog's mind since the dog does not reveal his secret to anyone till this day. He does not talk to anyone, neither men nor Genies about what made him snatch the shoes. What do you think whether the dog will play with what it snatched or he will just fool around with it just like some wicked children do?

Or do you think that the dog was extremely hungry and his hunger made him believe that he had found something that could be eaten? I don't know and I don't think that anyone else knows and no human being knows the dog's intention?

CHAPTER 23

The dog and the shoes

All that the narrators of the story know is that the dog jumped carrying the shoes in his mouth to the roof of the second house. The shoes fell down upon a man walking in the street feeling secure. He was inflicted with a deep wound and he fell down on the ground listlessly while the blood was flowing profusely from his head. People gathered around him. As soon as they saw the shoes they knew the source of the trouble and recognized the current owner of the shoes because, as I have told you, they had become proverbial.

The case was brought before the judge who ordered a hefty fine for the treatment of the wounded person. He also imposed another fine as compensation to the wounded person for his suffering and damage. A third fine

was imposed on Al Tanboori for his negligence and idleness.

CHAPTER 24

Al Tanboori's complaints

Al Tanboori realized that whatever wealth he had accumulated throughout his life had run out and he had become poor after once being wealthy. He took his matter to the judge and complained about what he had encountered from different types of harm and misfortune and types of struggle and adversity from that pair of shoes.

CHAPTER 25

The source of trouble

As soon as the judge heard the story he got absorbed in laughing and was amazed at what Al Tanboori told him. He then asked Al Tanboori what he wanted. He said that he wanted to make the judge a witness that the relationship between him and his pair of shoes had ended without any way of it being restored just as he wanted to make the judge a witness over his indemnity from the actions of this pair of shoes all his life.

He said: "Please excuse me from the company of this pair of shoes for the sake of God and do not hold me responsible for whatever accidents and troubles result from it. And for the sake of God you must announce it among the people that I have nothing to do with this pair of shoes. I do not know it and it does not know me. There is nothing between me and it from this day on. Then he turned to the shoes and said:

O the source of many a grief and trouble!

O the bringer of tribulations and misfortune!

O the withholder of mercy and happiness!

O the one who exchanges adversity for luxuries!

You have become ugly in your soles due to these shoes!

The judge showed clemency to him and expressed his grief over it. He ruled in favor of his demand, signed his agreement and announced it in the city of Baghdad and its neighboring towns.

CHAPTER 26

In the capital

The story of Al Tanboori and his shoes spread everywhere. It could to be reported and narrated till it reached the capital. The servants kept reporting it one after the other till it reached up to the ears of the Caliph himself. The story became a matter of his wonder and amazement, and a source of happiness and delight. Fortunately for Al Tanboori the Caliph was restless, sick at heart and sad that very night. When he heard Al Tanboori's story happiness overcame him. He laughed and felt delighted. Sociability and delight took the place of solitude and constraint. Now people were keen to see his face. He at once ordered to summon Al Tanboori.

CHAPTER 27

Al Tanboori's dream

At that very moment Al Tanboori was engrossed in sleep. That night he saw a strange dream the like of which he had not seen throughout his life. He saw the loathsome pair of shoes in his dream in the form of a man conversing just like a man converses with his friend.

CHAPTER 28

Al Tanboori's admonition

The shoe started talking to his companion while complaining. He summarized his story while crying.

“Indeed what happened to you through me in the way of troubles and difficulties has made you very angry and you think that I did all of this intentionally. It is very hard on me that you become angry at your longstanding companion. And Allah knows that I had no hand in this trouble and I had no way of preventing it. Perhaps this was all Allah’s punishment that He intended to purify you from your sins. Perhaps this would eradicate your miserliness, stinginess and selfishness, and you would stay away from your greed in hoarding wealth all your life without spending even one dirham in the path of Allah.

I don’t remember throughout our companionship, my friend, that you gave a poor person anything even a little, from what Allah gave you from the common good.

As you know seven or more years have passed since we became companions but I do not remember seeing you even for a day engaged in doing good deeds or coming to the help of those in need. So do you wonder when Allah took you to the task for what you did, and made the pair

of shoes that served you sincerely a means of bringing on His revenge and an instrument for establishing His justice, a cause of your misfortune, a source of your troubles, a cause of dissipation of your wealth and a stimulus for whatever troubles befell you?

My dear friend if you promise me to behave nicely with the poor and the distressed, and spend in charity over the needy and the indigent, your troubles will be over, your days will be successful and your dreams will become a reality. Whoever thanks Allah for His favors, He will relieve him of his difficulties.

A rich person's recourse to thanking Allah is to be good to the servants of Allah. In doing so, His pleasure and favors will remain forever. Al Tanboori was pleased with this free piece of advice and promised his companion to follow its counsel. He made Allah a witness over the sincerity and beauty of his intention. The intention is what a person keeps within his heart.

CHAPTER 29

In the Caliph's presence

No sooner than Al Tanboori had decided to fulfill his promise than he heard a loud knock over the door. It was the middle of the night and he woke up from his sleep quite frightened. He saw the police at the door of his house who summoned him to meet the Caliph. He kissed the ground before the Caliph. His heart was filled with fear and terror at meeting the Caliph. He was soon reassured when he saw the Caliph greet him smiling. The Caliph asked him with affection to narrate himself his story with the pair of the shoes. Al Tanboori narrated all that had happened and added to it the strange dream that was cut short by the policemen.

CHAPTER 30

The end of the story

The Caliph's amazement increased greatly as he heard the story. He ordered that Al Tanboori be given ten times the wealth that he had lost and included him from that day on in his affection and patronage.

Al Tanboori fulfilled the promise he had made to himself in the dream. He became a unique example of goodness and

hospitality, support, manliness and sacrifice, after being for long a unique example of greed, selfishness and indifference to the needy and unfortunate. His life ended in success and happiness.